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Must Remain in
Transcription Room

M 1688

Lunch/Coffee

Barn

Saturday October 11, 1969

SATURDAY LUNCH

MR. NYLAND: ESt-ce necessaire de parler français maintenant? Continuer? De la cuisine maintenant, Mangeons, huh? Du café? Merci beaucoup, Nicole. Let's talk just ordinary language.

I said something about different things last night and twice I mentioned that I wished that you would understand me. I do know that it is sometimes quite difficult - not the words you hear - but the comprehension of that what is really the meaning of the words and why I wantto say it. And it goes deeper than just the words; it goes towards the attitude I have and want to express by means of words to all of you. I say I'm not critical and that is the truth I am not because I accept conditions as they are. I have to put them, however, in the proper place and if you then, in comparing, find that certain things are properly fitting, or that there is something that has gone on which did not belong, there is of course a certain sadness connected with it and disappointment. But it is not criticism in the sense that I blame. But I do know that for each person certain things could have been avoided if they only had looked a little further than their nose was long. And it is exactly for that reason that I mention it, so that in the future you may profit by such mistakes. It is then not a

criticism because a criticism would mean that I thought that you could have done differently. But if I accept everyone for whatever they are, particularly when I realize how unconscious and mechanical a person is, he has to function in that way and he cannot function differently.

When one starts to observe oneself and after some time in actually the consideration of the observation of those who Work with one, it is something that you have to learn to place people properly and then, if you can - and it is extremely difficult / not to expect anything - certain things will simply take place because of their own natural sequence. And after some time, knowing that kind of a sequence, one will be able to direct it. And when the sequence takes place and is a result of the past, and one faces it at a certain moment, then there is something that takes place also in one's mind which we call simply extrapolation. Extrapolation is based on that what I know as a law which law has been operative in the past, and has led to a certain result. When I know continue in the direction ofthat law as indicated by this particular process, then I project that what might happen based on that what has happened. And this extrapolation simply means a mechanical of indicating that what has been mechanical, will stay mechanical.

At the point when one starts to look at certain facts and you face them and you try to place them correctly, without any particular blame attached to any of them, then you have a chance to give each of the different facts a value. And it is necessary at times to come to yourself in that kind of a presence, in which you consider what has happened, and for which you then will need the truth. Because if you keep on excusing certain things because they happened because of this and that and leave yourself out, it does not mean that you are solely responsible, because the conditions also unforeseen or sometimes quite obnoxious for you, may have caused you to behave in a certain way. And this is what I mean by placing it properly. It

means that you place all factors influencing any kind of experience in the proper light, without interpretation and in truthfulness.

It was good that I come back from the coast to find out certain things that have taken place during the time I wasn't here. To some extent it was an extrapolation of what had gone on before; but then by introducing certain requirements or requests or suggestions, I hoped that that extrapolation would deviate a little bit from the line it would take naturally. And then when I look at it, when now it has happened and I look back, I don't think it went that way. It continued and there was no new introduction of certain things that would have been caused exactly by the fact that I was away. One has to realize that these things, although mechanically predetermined, need not take place in accordance with mechanical law. When one starts to introduce certain elements which are not mechanical, they start to influence that what is taking place and gives it a different direction, and that direction becomes conscious. If you leave it alone, it is haphazard and, although it is mechanical and sometimes unpredictable, in the end it comes to the same thing because it stays on the surface of the Earth. When something is introduced that is consciously directed, which is considered beforehand and in which there is introduced something different, of an attitude of honesty and objectivity, there is a chance that the mechanical line will be broken at a certain place and then take on a different direction going to a different kind of an aim. It's not always possible to say which aim, or not possible at all to say how long it will take, because one has to drag with one constantly one's own mechanical behavior, and everything that pertains to that is tremendously heavy because our unconscious life has that kind of momentum.

That is why I talk about it to make you realize how necessary it is to introduce something different. I think the question of

legominism came up in one of the meetings. The legominism is that what you introduce into your own life. That is the otherwise. It is not changing conditions. That is just a little bit of nonsense because we live constantly under changing conditions. Whatever it is that you think, someone else thinks differently. They affect you. And the changing conditions, sometimes predictable or not, are not the kind of thing that will remind you to Work, unless there is an association with it. But legominism, for oneself, means that you understand how you are in an ordinary way and have behaved and that, by extrapolation, you will continue in exactly the same way. The legominism at a certain time when you consider it, is the introduction of something different that will make you, in your mechanicalness, deviate from the mechanical road. And you forward then in a different kind of a surrounding and of course that what is created might, exactly because of legominism, remind you of the necessity of introducing something that will maintain this legominism.

A legominism is an act of creation. And it is exactly that what is meant by the creation of 'I', because with 'I' present, legominism is present. And that what is ordinary mechanicallaw does not function- not at that moment, and if possible, not for some time, if you keep on producing a legominism in your ordinary, unconscious existence.

When I talk like this and last night, it is to call back to you what you must remember. In the first place, you must remember what you were when you were young. You must know how, at times, remembering your very early youth, you responded, you were alive and were uninhibited. Because there are certain memories that of course will linger with you, and you look back on them every once in a while, and you say that it would be nice if I could be young again in that sense. And then comes a tremendous quantity of experiencings in ordinary life, and we call them unconscious because they simply mean I am covered up, and that

what I am originally is not visible anymore, and it doesn't come out. As a result of Work, I look at myself totally - not just today. I see where I came from, and I know where I am, and then I want to say, where will I go? I take that what was not as yet impure, that what is life in my early life. Out of that I manufacture a legominism. And when that is introduced, then there is a semblance and a possibility of returning to that what I was in essence.

Try to understand these processes because you will, in an unconscious state, continue to remain unconscious. And a person does know how divided he is - sometimes in two, sometimes in ten different parts. All his life expressing itself in different directions: superficiality, for what Gurdjieff calls frou-frou, a little bit of a nice coffee-klatch to talk about the weather or blue sky or all kind of nonsense, enjoyable and simply satisfying for a very small part of yourself. And one can turn to it quite easily, because it is a groove in which one lives. The legominism opposes that; it puts in that current a certain obstruction. It is when you make water flow down the hill, and as you are, when a little boy, interested in seeing where the water goes, you put a pebble in a certain place and it goes to the left. And you change it, and it goes to the right. That is still using the law of gravity as a mechanical law, and understanding a little bit what will happen if you do this or that. When one uses a legominism like an obstruction, one stands still. One comes to the realization that I am bound by extrapolation and that I now wish to introduce something that will be of more value, because otherwise I won't do it. If I'm not convinced that Work means more value to me, aside from the fact of following my responsibility inclination and my loyalty towards God, that that what I will get I will profit tremendously by having a better insight in what I actually am. So that then, in the growing of this 'I', I can take that part of my life that I now remember, and is uncovered and can

gradually become known to me when I continue to wish to seek for it; I can take it and I can manufacture a legominism suitable for my purpose and for my life and for my idiosyncrasies, and for all my traits of character and I can change over into any type of the zodiac, if I wish.

You understand the question of differences between geocentric and heliocentric? We aim at God; we aim at the Sun; we aim at 'I' . God is too high; the Sun is too blinding, but 'I' is my feeling and that feeling I wish to grow and deepen it. When I wish a legominism to appear, I have a wish, I have a wish honestly, when I'm asleep, to get up, and to open my eyes. I have to be quite strong at times when I am inclined, in ordinary physical sleep, just to stretch a couple of times and stay there. And it takes a long time before one even opens one's eyes. Sometimes it is very necessary to know what to do at a certain time without any further thought, and that (I) become responsible for the impulse. You have to learn these things because some of them are not native to you. And I think it is necessary for a person to become an all-around ordinary idiot. When he is ordinary, he is simple. He doesn't have too many thoughts. When he is an idiot, he knows what his value is in the light, or when the Lord looks at him. And then, in that state, he is willing to ask for guidance for something that will get him out of that kind of a darkness, so that he then can go up the ladder of the idiots, in which each rung is an idiot up to twenty-seven, when heaven is reached.

Again, I say, try to understand why I talk this way. The Barn is still there. The Barn is functioning. The Barn needs your help very much. Don't let it die. When there are people who take a responsibility and they work like the devil, as you know, because certain things have to be done, and sometimes a little bit too much is placed on their shoulders, and they still, out of loyalty, they keep on going

because they've given their word, and their word has become law for them. That is the loyalty. Then the poop people who are then, at that moment, nothing else but supporting cells should start to move. They should start to migrate. They should, in the body of the Barn, try to find out where are the organs of activity. One must wake up out of the state of that kind of lethargy which is just ordinary supporting, mechanical, taking care of yourself and just maintaining yourself. There is a desire on the part of the prodigal son to return home. There is a desire in the cell in my elbow to wish to go to my brain, because then it can function, and what it feels perhaps, fulfill its obligation. There are a few people who are now functioning like organs in this small kind of organization, and in which the variety of different activities have to be considered by them. And those who are still supporting cells, and executing perhaps a little bit here and there at the periphery of the organization, please move a little bit to the essence. Please find out a little bit more of why such people have taken a responsibility for which you didn't take, than only in a small way. And if you couldn't, then it certainly behooves you to help as much you can. Move from your elbow cell as close as you can to your neck, maybe, reaching perhaps the periphery of your brain. Maybe extending a little further until you get to your solar plexus or your heart. Feel for the organization as a whole, even if we try to keep organization, as a word, out of it, so that you will have a feeling, a real caringfor each other, In the work we're all trying to do, and in which we have a responsibility not to spend too much energy, not to over-use our stupidity, to just keep on going with an aim - you and (so) and you and you. You are my brothers and sisters of this kind of strange family, and not brothers and sisters in the regular way. Let's call them friends, comrades if you like, but in having an aim, and not opposing those who have taken responsibility

even if you don't feel like it so much, to have to be reminded of certain things that perhaps you should have done. That is, when things are explained and you agree, and you say I will, and then don't do it. And then you get angry, when it happens that someone happens to tell you; something should have been done and it wasn't. And instead of being so sorry, you're a little bit too angry, even to be sorry about it.

We have to learn a great many things. There are many people among us. There is a great deal of different kinds of idiots, all of them still have to be put in a melting pot to become quite ordinary, and then we will try to grow. Time is of the essence and gradually time will become of the essential essence. And gradually that what is essential essence of time will be reduced to a point of non-existence. Look at your life; look at your Saturday; look at your work. Look at what you have been. Make up your mind for this afternoon. It is so simple; really it is so simple to be honest.

To the health of all ordinary idiots - à la sante des idiots ordinaire. Auf das wolzeit der ordinarie idioten? And in Russian I'm sorry, I cannot say it.

COFFEE

MR. NYLAND: So we'll try to make these coffee talks question and answer. I call them Group II, as you know, and Tuesday, Iexplained it last night, will be here also. And for anyone who lives in this neighborhood, and we can call it Group I; and III will be Wednesday, mostly for those in New York, also open for those who want to come. It's not closed. And Friday is then a kind of a recapitulation. I also would like to see to what extent you actually can have the questions asked at these kind of meetings. Some of the questions that you want to see me about of course have to do with your personal life

and it is not so easy to discuss in a group. But if you could have a question that, without mentioning your own name, in a very general way that applies to you, or in a condition in which you think your friend or so and so or whatever it might be is, you still can ask a great deal, almost I would say the quintessence of a certain question which you might have, without asking me direct. It's not that I don't want to answer the questions, that of course is - it goes without saying because that's what I'm here for. But I'm also for another different kind of a purpose which is trying to write, and I have to concentrate more and more on thatand delegate a great deal to other people. So if you have that in mind, consider that when you want to see me; and also when I don't happen to see you, it is because thereis something else that I have to do. So without making this any longer - and it is already - what kind of questionsdo you have? Yah.

Bernie Rosenberg: I (heard) last night at music/ you said your emotional center/ is the highercenter. You did say that (didn't you)? Tell me why would part of that be intellectual center or the physical center. I mean that's the way I understood that the emotional center is higher.

MR. NYLAND: Part of what? Emotional center was part of what?

Bernie: Oh, higher than the other centers.

MR. NYLAND: Yah. You believe it?

Bernie: This is what I got from your quote last night.

MR. NYLAND: Yah, Do you believe it?

Bernie: I'm not sure.

MR. NYLAND: Well, then don't believe it. I would say the same thing. I would say the same thing, I would say it's worth more so you say why? Why should I explain that? At most, it may be my experience in which I've come to the conclusion that it is worth more for me. Then of course it becomes a personal experience and then you can say well that's interesting. For him it is that, for me it is not or it is interesting

in general that perhaps it is so; perhaps it isn't. How will you verify it?

Bernie: Only from your own experience.

MR. NYLAND: You cannot verify it unless you, for yourself, have a realization of that what is a result of a physical center or an emotional center in the sense of experience that you valuate your experience in accordance to a certain measure which you have. That measure is dependent on your conscience. If your conscience can actually tell you what is the difference in values between one or the other experience, it becomes more and more developed. If it cannot as yet do that, your conscience is not developed enough. So if you come to an impasse where someone says that and that is higher or lower, or whatever it is - more valuable than something else and you don't see it, regarding that particular experience you're color blind. You see there's nothing more that one can say about it than only you verify it with your own experience; if you cannot do that, you have it in mind that if you possibly can, you then afterwards know at least that there's a difference between one experience and the other, and then you will try to find out, for yourself, when you have the experience, if actually you can distinguish a difference.

Whose cat? Is that one of the Barn cats? Yah.

Yah.

Katie Heffel: This afternoon ( ) something happened and I'm not sure exactly why(somehow it was really boring, and all the things that I've been doing that I was involved in, it's like I didn't have any more interest in them. And then ( ).

MR. NYLAND: What do you really mean when you say it is dead inside?

Katie: Well I just don't have the energy (for it).

MR. NYLAND: Well, that happens several times. You can get stale.

(Only)you/ have to do something that is very boring to you and you have no interest; does that create the state of being dead?

Katie : Being what?

MR. NYLAND: Of being dead? You see, I don't believe it. You have lost interest; you don't want to do certain things anymore.

Katie : I don't want to do anything.

MR. NYLAND: Well, it's okay. You keep on breathing don't you? If someone calls you on the telephone would you answer it? ( ) But you're dead. Of course you're not. You only lose interest for certain things and you have no particular desire left. The question is still: is there something left that is of an interest to you regarding your life? You keep on eating, breathing, you walk around, you even have the question about being dead. What particular thing did you lose interest in?

Katie : School, my job,( ) .

MR. NYLAND: Can you analyze it, what it/actually is that you disliked about it, that you didn't want to continue with it?

Katie : It's not even a dislike.

MR. NYLAND: What is it?

Katie : It's an apathy, a kind of why do it( ). It doesn't seem to come from a physical relationship ( ) like when you talk about ( ).

MR. NYLAND: Yah, at the end of your rope. Walk back. Try to get up and walk. Try to clean your head of all kind of thoughts that may be there. Do something different from usual and see if you can find life in something. Have you any people around you you can have a talk with?

Katie : Yes.

MR. NYLAND: Have you any books that is on the shelf that you pick up?

Katie : Not that (I would pick up?)

MR. NYLAND: No?

Can't you take a bath?

Katie : A what?

MR. NYLAND: A bath, shower. Yah. Do something, Sit in a chair and smoke cigarettes. Goto a store and buy something that you always wanted to buy, if you have the money. Go and see a friend. If you have any talent, try to find out what it is that perhaps is still available to you for an expression of your life.

I think that the person is dejected and very much depressed and gets into a morose state and practically has no futther wish to live and is on the verge of saying, well that's all there's to it. There's no more in it for me in my life. But I think it happens very seldom. (But) how does it today turn into nervousness?

Katie : Well I just start worrying about it.

MR. NYLAND: Of course you're worried. If I'm dead I would get worried. No, really. Can't you do anything?

Katie : I can't seem to function(with it.

MR. NYLAND: Could you call up someone to ask to call you up? You know,(then?), you call up a friend,say, I'm so dead/and then this and that. Will you please ring me/ and see that I'm still answering?

You know, I would play with myself. I would actually say and talk-so, you're dead are you? Really? Let's see. Can you move? No. All stiff already. You know now what I mean?

Katie: Well I like - I tried( ). This morning I broke(?) up.

MR. NYLAND: You what?

Katie: Broke(a lot of things???)

MR. NYLAND: Yah, yah,(certainly).

Katie:/I mean, It really took a lot to do it.

MR. NYLAND: Umhm.

Katie: And for a while I was all right ( )

sort of glad to be here. And then ( ).

MR. NYLAND: Don't stop. Get so tired that you fall asleep. You know it is always a question whenever this happens to a personality, to find out if everything is really dead - everything of oneself. If there is nothing xhax either in your mind or in your feeling that is still a little bit alive, when I make a statement to myself that I'm dead, the statement comes from somewhere in my mind. That statement is by something that is, at that time, not dead and it is interested in my dead state. There is always something in a person that is worth a little bit more than the rest; if the rest happens to be dead, something is still alive. And if I make this statement and I say I don't like it, or I'm afraid of it, I start out by trying to find out isn't there anything at all that I could become interested? I f/you don't do that, you actually are dead, and that you don't want to admit. Try ten thousand things under the Sun. All right? Look in the mirror, say, this is a picture of a dead person, and then laugh. All right.

Other questions. You know my impression? You're alldead.

George Sharp: Mr. Nyland. ( ) George Sharp.

MR. NYLAND: Huh?

George: (Right here).

MR. NYLAND: Where, where is the hand? Stay ( ).

George: ( )

MR. NYLAND: Huh?

George: ( )1

MR. NYLAND: I don't hear it.

John M: He came to walk down front(?).

MR. NYLAND: Oh, yes.

George: I have a question about the development of conscience.

MR. NYLAND: Then you have to say it clearly because the echo of the Barn makes it very difficult for me it hear it.

George: Yes. I have a question about conscience - the development of

conscience. And the function of conscience in relation to developing an objective faculty. And I'm not exactly sure how to ask it because you spoke about (terrible conflict). My question seems like a repeat of something that you may have said already and I find that at a certain point right now the question is important because of certain experiences that I have in regards to Work, more difficult, have recently come to bear on me. And the question (that I'm not going to interpret as negative) is what is whether the relationship of conscience to the development (or) function of conscience on one level - on an ordinary level - and trying to reform, say, conscientiously ( )that in your ordinary - whatever you do (In) ordinary life and the use of that ( ) the conversion of that into the use of conscience of another level, on a perhaps not so ordinary level, it's the level involving your inner life.

MR. NYLAND: You want to know the relationship, or how to go from one to the other in that way?

George: (Because) my experience leads to - I seem to feel that unless I operate or function conscientiously and that is the ideal, not that I do it all the time, but I know that when I do I get something out of that that I can use in my striving towards developing my inner life, and towards, in this case, developing an objective faculty.

MR. NYLAND: I think that's right. I think that when one has a conscience in ordinary life, one starts to discriminate what is right or wrong for a person, either to follow or even to have a thought or a feeling about. And that one becomes conscientious in ordinary life can be very helpful for a person to develop an aim, or to have what we simply call then an unconscious world, a desire, that is measured (???) which is based on a thought process in oneself and on a feeling in which there are different influences that I have received during my education., are placed in a certain way that appeals to me one way or another. And I start to distinguish between that what I then

consider good for my life and not so good for my life. And I think that a conscience always has to measure between the things , what is right and what is wrong. The question is only now: right for what, and wrong for what ?

I learn, in having a conscience in ordinary life, that there is something in me that wants to judge in the right way and that also sometimes, because of that conscience, I'm compelled to do things every once in a while against the grain. It helps to build me up as a man, with a certain amount of strength, partly maybe kindness, partly even poise, partly being a good companion or wishing to understand someone, and quite definitely interested in taking on responsibilities. And all of that, belonging to ordinary life, as we call it simply unconscious, is based on certain ethical values or sometimes on religion, sometimes on that what I hear from others and that I believe in them * I would follow whatever they might tell me; and whatever it is that forms my conscience, it is based on what I can gather and what I want to live in accordance with.

The question of conscience in a conscious sense is that the accent of what I wish and what I consider good or not good, is determined by that what I believe is useful for the further growth of myself. So the accent is not on ethical values of life, or on ordinary morality. It is based on something that must be followed , when it is yes, in the direction of a development which has to do with evolution, the further formation of Kesdjan and Soul body and, in any event, as ultimate aim to be free from this Earth. And that that, that determines how this ordinary conscience in ordinary life must be changed over, or converted into a conscience where then the measure is not any longer accented on the Earth, but it has a different purpose. It is the placement of that accent of the point of gravity within my conscience, from the Earth to that what belongs to God, and not to me, that becomes the determining

factor for the functioning of my objective conscience.

John M: Mr. Nyland...

(SIDE TWO)

If I , in ordinary life, follow the commands that are given to me by my unconscious conscience, then I behave in a certain way. As far as the world is concerned, I can be considered a good kind of a man. When I follow the commands that are given to me in a real objective conscience, then the necessity is for me to Work in order to reach a state of a higher level of being, away from Earth, and where I ultimately would like to go in the process of evolution. Therefore, that what I want to do as a result of the first conscience or the second conscience may be quite different because the measure ment is different. And when Gurdjieff want to talk about the five rules of Objective Morality, he singles out the first three as that, you might say, what belongs to Earth and the accent is not to become a good man in society. And the accent is first to have a body which is useful. The second one is a real interest is that what is feeling and a relationship of man emotionally towards the rest of the possibilities of life. And the third is that his mind is clear enough to function for himself and not to have anything in particular to do with that what is only concerning the Earth, but what belongs to the totality, either of the solar system, or the universe. I say, these are still three things that belong to man as he ison Earth, and when it is an objective conscience, one has to make sure that the three centers can function in that pure way or purified way.

So you see, when I now measure that what I receive as experience against a background of the three rules of Objective Morality, it really doesn't matter so much what I do in ordinary life. You understand that?

George: Yes, I think so.

MR. NYLAND: You see, it is that changeover, and it is placingthe

accent on something entirely different. If I wish my feelings to change over into emotional states, the accent is not on me where it is when I have a feeling. But the accent is on all forms of life as I can conceive or as I can experience. And even if I say, it is for God's sake that I do it, it is quite definitely something entirely different which then will determine my attitude and also my activity as compared to an ordinary unconscious one.

It is so simple then. If I want certain things for myself in ordinary life, and I have a feeling for it, I take it. And I can call it selfish, egoistic, or self-centered, but if there is someone else right next to me who also has life and has a right to live, and he may only have two dollars and I have ten, then maybe my emotion will tell me that in feeling for him in that sense, I will share. And it's a very simple (sound?). And it is in that way that the conscience starts to change, all the time in an objective conscience, God is looking over your shoulder to see that you don't make a mistake. Yah.

George: (Is) the inner and outer considering the same thing as (being equal) amount? to both?

MR. NYLAND: I don't like those words. I have an inner life and an outer life. In both ways I consider, but I try not to have my outer and inner interfere with each other when they think or feel differently. If I happen to be in that state, and I have, what you call, an inner consideration, my outer consideration may not show it at all. But for me it is difficult to become a whole man when I, as a person, will want to be totally conscious and conscientious. So then, the outer and the inner disappears and does not have any separation. It does not mean that that what is innerly felt or thought or even lived, has to have an expression to the outside world. But I don't see then that there is a difference between the two. It only means one extends only

so far, and when it goes in the outer manifestation it extendsa little further.

Inner and outer considering comes from Ouspensky and it's not a clear concept because it is against the totality of man as he wishes to become. A man is not only inner and outer in disagreement. He has a tremendous number of things that constantly are in conflict with each other. And one of the best examples for that is the difference in that what I feel and what I think, and that has nothing to do with inner or outer. It can take place innerly and it can take place outer. I say the distinction is not correct. One loses oneself in trying to find is this and inner considering or the outer? Well, for heaven's sake, I have a beautiful set of cards and I play poker and I have a poker face. I definitely have an inner consider (ing?), I don't want to show it. And my poker face doesn't show any expression. Is that in line with what we consider Work? See, it's wrong. Inner is the wrong word. Inner is reserved for one's inner life, for essential quality. Gurdjieff talks about it, but he doesn't talk about that kind of a consideration. He talks about the states of a man, with his inner life, not his considerations. There's quite a difference, you know. My life is the totality of me; a consideration happens to be just my little mind.

Yah.

Helen Ramsey: Mr. Nyland ( ) ...

MR. NYLAND: A little louder. Louder.

Helen: Because I guess mostly → my relationship to Work is feeling or with? emotion; it's hard for me to see my aim all the time, it's hard for me to be aware of it (MR. NYLAND: If you want to) I think there's something in me thatobserves me , and it's (very related) but I forget that. And then I get involved in very petty stupid kind of states, that when I'm really in a good state I notice it's so stupid and it's ...

MR. NYLAND: But why - why would you want to formulate it? When one approaches it emotionally, in that kind of a feeling in which you wish the nearness of something with you, as if then that something of a higher nature, a higher quality is present to you, and you are emotionally affected, why would you want to define it? You just accept it as a fact of which then something in you becomes aware.

Helen: But it doesn't happen often enough.

MR. NYLAND: When you have to live in such a way that you have enough deep emotional states in which all the time you wish God to have a meal with you.

Helen: But I found that sometimes(?) (not now) I get into a state that I've been in before of trying(having?) and then I know that's forcing that and I never knew that it was that before . I thought it was just an ordinary state.

MR. NYLAND: Reduce - reduce whatever activity you are busy with to the minimum activity in slowly washing the dishes or whatever you do in the household, or whenever you attend to the baby, or whatever you do in walking from one room to the other. And then try to imagine that something is with you, something that has a certain quality with which you simply endow that something as if it is walking with you, and as if it is guiding, as if it is constantly with you, without having any particular desire to criticize you. Something simply - and don't call it 'I' and don't call it ABC, but call it an emotional state which something is aware of you and you are aware, and there are two instead of one. Consider it like your older sister, as if she, in being with you, would tell you - that is right and that isn't - and you will know after some time to what extent, in what you are doing, you're identified with what you are doing, and you're not like your sister who is not identified. And then you will try at such a time, to take the place of that what is with you, and you will become,

towards yourself, definitely because you wish and you have an emotional state, to become objective. But what will develop probably more, in that sense, will be a form of conscience in which you start to measure that what you are doing and of which you, without any doubt, become aware. Because when one is in the presence of someone, something in me registers in a different way than when I'M all by myself.

All right?

Helene Thank you.

MR. NYLAND: Yah. Yes.

Steve Langfitt: What if something that you buried,(something that you didn't face a long time ago, that you buried?)(see resume)

MR. NYLAND: Say it again, Steve, when it is something that is in you that you have to bear?

Steve: No1

MR. NYLAND: No, that you want to face?

Steve:It's ( ) something ( ) something you don't want to see( ) such a long time.

MR. NYLAND: And you don't see it anymore?

Steve: Yeah, well you know it's always there.

MR. NYLAND: Yah, you knew it was there.

Steve: (Trying) to penetrate to it or even ( ).

MR. NYLAND: You must first be sure that you know it exists, and it's not a question of your mind; it's a question of your feeling. That is that, within oneself, there is a realization of something that is quite truthful and also is alive and of which one assumes that it is buried. Somehow or other I have to have within me the realization that that what I now call an essential quality, and an essential quality of the greatest purity I can imagine, is still within me, and I simply say that is the reality of my life. I want to penetrate towards that,

and I have to go through a variety of different layers. And there is no reason for me to assume that I will be there very soon, because I don't know how much it is buried. But the fact that I must believe it, is that it exists. And that will give me the desire to keep on digging. I sometimes say it is that kind of a treasure of my life which I know must be there, because it could not have gotten lost. It was there at the time that I do know, and I then remember that I had a recognition ofit . But as one lives in life it many times becomes covered over with a variety of different coatings. And one wants to penetrate through them and one is, every once in a while, prevented because the tools we use are too dull, or that what we have to penetrate is practically like rock.

"hat I want to do is to find a means by which that what now separates me from that what is the reality of myself, (when) I first find out what it is that covers it, and that takes a little while because it is dependent on the behavior form of the way I am. And it is linked up, quite definitely, with my manifestations. And the manifestations, when they have been with me in a certain form for a long time and have become habitual, they then are crystallized and it makes it much harder to penetrate into them. I have bring them first to my knowledge, as it were, intellectually. And then I have to have for it, a very definite desire that , regardless of the difficulties that will be on the way, that my aim is to reach this treasure. The tools that I must use, have to be special. There are certain tools that can penetrate, but they all have to have an objective value. That is, when I drill a hole, I have to have a drill with a diamond point, simply because I say that is more permanent than an ordinary steel pointor so, even if it is hardened. When I start to want to go inside, I equip myself with the best tool I can make. It is a requirement in this kind of Work, that I have to make

my own tool. I cannot buy it. It's not available in the market of the Earth. It has to be made out of something that is not entirely my own, but which I wish for, and I call that 'I', and it is like a chisel. And I then start to work digging, or to find out and uncover it, and slowly, and sometimes the chisel is dull. I have to sharpen it again, but it is a permament chisel, that is it will never give up when I don't want to give up. And with that I meet the conditions as they are, my manifestations, all the different things that have crystallized and that makes up my personality. And in then, attacking it in that way, sometimes I'm hurt, sometimes I don't want to continue because apparently that what I uncover I don't want to see as yet. Sometimes I have to make a detour; sometimes I have to be very patient. But I have to have a constant desire to wish to find what is that reality of myself, and the 'I' will finally succeed if my wish remains.

There is no other way for myself. There are other ways which every once in a while open up and which have not anything to do with myself than only with the condition in which I then happen to be, and we simply call them shocks because they upset one. They enter at a certain unforeseen and a moment which then can become quite useful to me, but which happens to be to me, happening then, without my particular knowledge or having done anything for it. But such a shock at times, as an ordinary experience of life, can upset me so much that than a great deal of that what is the reality of myself comes out, and then it is exposed, and sometimes, again, I cannot stand it, and I hurry to cover it up again. In certain states of great relaxation, it is possible that some of these layers also gradually either disappear or become softened and are decrystallized. It is possible by certain means - chemicals, including alcohol - to create a certain state where the layers have not as much to say anymore, and they are no longer under control of my ordinary mind; and be

because of that, my mind has nothing to hold on to and, as a result, the road becomes freer to my essence, and that comes out as that what belongs much more in reality to me and what is.

But the difficulties with these methods, when they do happen without my consent, or when they are there - not only accidentally but in use in some way or other - always involves certain conditions for which I should remain responsible and I cannot, and they also may attack that what is my body in a certain way that becomes less and less useful to me. The only way by which one actually can Work is by the creation of something that belongs to myself out of the materials which are available in my personality, with the help of materials for which I pray that God then, can then at such a time enter, you might say, into my 'I' as if this 'I' then, having the image of God, becomes for me a messenger with a task: to find out where is my reality. And that that then wishes to penetrate into my life and in the deepest depths, that then my wish is the only thing that will continue (to) create such conditions and encourage 'I', almost I would say, in my own stupidity, to encourage 'I' to ask not to give up and not to fail me.

Live with that what one has as that what is the reality of oneself. Keep on believing in it. Keep on knowing it is there and don't ever take anybody's suggestion or statement or any kind of a thought which might enter into you, thinking that it is not so. It is the reality which is reality; it is there even if covered. It is a treasure because it has value; it is the reality of your life - after all, one wants to find one's Magnetic Center, and that is really the reason why one becomes interested and why I sets out on the road to freedom . I've called it every once in a while the Sleeping Beauty, as a princess, when the Prince Charming, having overcome all difficulties, finally wakes her up.

Yah.

Robbie Goodman: Mr. Nyland, last week (inaudible)

MR. NYLAND: Where, where are you sitting? Hold up your arm. Yah, the sound comes from a different place. Yah, go ahead.
Robbie Goodman: (

outside. Andit con-
much(And now(I begin to wonder if
fused my very/ [illegible]
there really is a difference between an [illegible] and an emot. app.
[illegible]).

MR. NYLAND: I think the difficulty, when onestarts to talk about an intellectual approach is the emphasis of that, and then in the light of that particular emphasis, an emotional approach becomes almost antagonistic. And the same is true, if you emphasize the emotional, you forget the intellectual and you don't want to have anything to do with it. It's not a question of that both are different; the aim is the same and the means is the same. But the means is only colored a little differently bedause of two sides of the same thing. When I intellectually approach, by means of ABC, I'm already talking in terms of consciousness. When I wish God to be present to me, I talk in terms of conscience. Both are the same for me and there is really no distinction. When I want to emphasize it because it is adaptable to me, either one or the other, I simply take that. But immediately when it has gotten hold of me, the result becomes the same, but I don't express it like I would in an intellectual sense. I keep on feeling and becoming emotionally involved, in that sense because I don't want to formulate it.

Many times, after a little while, it will go hand in hand. That is, the one will recognize the other and what I then know intellectually I also will feel emotionally. And when I feel an emotional attitude of myself towards that what is present to me, I have exactly that same kind of an emotional state when I consider 'I' without considering the 'I' being the observant agency. That what takes place with

'I' is usually not understood when one only sticks to an intellectual observation process. But when one stresses the benevolence of 'I', one emphasizes exactly that wish,on the part of 'I', to become emotionally involved in the creater of the 'I'. And it is then that the DO RE MI of the intellectual and the SOL LA SI of emotional - Kesdjan - are absolutely super/imposed; they become the same and gradually, in the proeess of Work, they merge together.

Don't look for the distinction./ Just Look at one or the other and continue with that. All of - that is one or the other will have in it the ability to become aware, the ability to become impartial, and the ability to understand or remain cognizant of that what is a moment. Both can understand it.

Yah.

Cindy Curry: Certain things (are happening to me) in certain ways that I can relate to say, week by week to what I'm trying to do. I understand it in ~~a certain~~ such a way, but my mind or some part of me will examine it. It's like - it's very - the way I understand it it's very quiet and almost hidden(?) and not in words. And the words are all (stagnant?).

MR. NYLAND: It is far better, isn't it, not to use the words at all? That what will take over is the activity. It's a form of behavior that will help you, that will strengthen your feeling, so that then when you do, you will not need the thought to affirm it for you when it is right. Many times when I talk about three centers, it is very necessary to have three centers. If there were only two, they will be all the time in conflict. But if there are three, even two of them can join and they can even neglect the third because the two by themselves together - it's already more than half of myself.

So, whenever I feel or I'm emotionally affected in some way

or other and it gives me a good state, that what I then do with my body can come from that state. And then my feeling and my body, or my emotion and the way I express it in manifestation, becoming one intentionally, will convince the intellect that something is going on. And the intellect will find that it is left out because no words are necessary for that activity of myself. What counts for me is to become in life a man. What I wish is not either an emotional state or an intellectual one. I want to become a man able to do, and I have to use my body to show, either from an emotional standpoint that something is alive, or from an intellectual standpoint, that something is understood. And then I, as a man, behave as a man and I don't have to say anything about it.

Follow your feeling and simply act on it. It won't lead you astray when it is a good emotional state. It may not be understood by others, but you're not doing it for the understanding. You're doing it for an outlet of yourself for your life, emotionally felt into the activity of a behavior form which belongs to it.

You understand what I mean? Never mind the mind. It's good at certain times; at other times I wished it didn't exist.

Now it's - yah Margo.

Margo Bogart: Last week (athome) I had a very strong wish ( ).I felt that my mind was constantly (smother ing) it (I seem to be week . Something in me was emotionally something was (touched) feel somehow( ) light and pure because I ( ) And I can't understand what I looked at was different because...

MR. NYLAND: I don't think you have done anything. I don't think it is worthwhile even to consider it. Whatever has happened may be the result of a variety of different conditions in which you

were only one condition. It may be that certain things happened in the outside world of which you were not at all conscious in any sense of the word, that is, not alert to, and that simply determined a certain form of behavior on your part, or even influenced the thoughts or the feelings. I don't think it is useful to consider it too much. I simply make a statement that it is too bad, it was that way, particularly in the light of an experience of today, in which you say, today, fortunate,for all of it I thank God. This is one thing you must keep in mind. I thank God for the bad condition as well as for the good condition. If I know the bad, I probably will appreciate the good; if I know the good, I will try not to have the bad as far as I'm concerned. But sometimes there are forces much greater than what we are andwe simply are there. We get wet from the rain but we put on a coat and it is quite useless I think to consider it too much. Astrologically, maybe so, who knows what? Maybe something passing through the air of which you were sensitive. Whatever happened that someone made as a passing remark that affected you in some way, or even as Gurdjieff would say, maybe you had eaten something.

I think Gurdjieff was, in these reppects, so completely simple and didn't want to consider anything of that kind as if it was exceptional or extraordinary. He would simply say, well you probably didn't sleep enough, did you? And then let it go at that without any further explanation. And I think it's much and much better. I take what comes to me in my life as well as I can for the purpose of using it in order to create 'I' to have an experience of something being awake within me, that I know exists which then can help me to continue to stay awake longer. And that's all I count. The rest, I say, I hope all of it is preliminary; I hope all of it is helpful and conducive. I hope that when I see it, everything that I

experience will remind me of Work. Then the attitude is quite different. ~~I~~ I'm not judging it anymorethan only I want out of it one desire and it is a desire by association. If I can Work under this condition, that condition, any condition, whenever the wish is there, I will praise God that I have that opportunity.

I think we should stop now. Tomorrow we can continue with these same kind of questions. You can think about it if you have any. If there are questions really that- that bother you a little bit, because the answer to all questions is, of course, Work, and that perhaps you prefer to ask a question instead of admitting to yourself that Work is the only answer. Well, whichever way it is, I hope to see you tomorrow.

Goodnight.

END TAPE

Trans: J. Haim 2/76
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